the overlooking *Joy ;* the mother the embracing *Joy ;* brother or sister the twin-born *Joy ;* teacher or preceptor the self-reproducing *Joy ;* comrade or colleague the self-sharing *Joy ;* husband or wife the self-gifting *Joy ;* daughter or son the self-perfecting *Joy.* Thus all is His *Joy, Love, Anandam,* within and without. In one word, this extensive expanse of the universe is His own sacred fane always open-doored to waft in and *w.ve* the hourly *haraţJzy* of His *Joy.*

Says Saint Kabir in one of his poems—

<(The Creator brought into being the Game of *Joy.*
The earth is His *Joy ;* His *Joy* is the sky; His *Joy* is the flashing of the sun and the moon ; His *Joy* is the beginning, the middle and the end ; His joy is eyes, darkness and light.
Oceans and waves are His joy. His joy the Sarasvati, the Jumna and the Ganges. His play the land and water, the whole universe. In play is the creation spread out. In play it is established. The whole world rests in His play, yet the Player remains unknown."

Such is the experience, the surging, irrepressible, • as it were, the self-revealing experience of this saint who has seen *Anandam* at the centre, the core, the heart, the fountain-

head of the universe. Where is the
possibility, the bare
conceivability of the coming into being of
any creature unless
the all-investing sky'and the all-sustaining
earth be brimful
of joy? Even as the universe is replete,
redolent with joy,
aught of existence is possible. Where there
is joy, there
must be direct communion. Where there is
joy, there must
be ceaseless intercourse. Where there is
joy, there is a holy
love which gives even to the most
insignificant and neglected
of objects a value which cannot be
estimated by any human
calculation. Where there is the joyful
realisation of God,
there all .that comes of God, lives in God,
moves and has its
being in God, is received as joy, and
welcomed as the o£S-
. spring of joy.